THE

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Divinity.

ON THE STUDY OF DIVINITY.

CHAPTER IV.

OF THE MOSAIC ACCOUNT OF THE FALL, &c.

MANY and striking are the particulars, respecting the Jewish people, which were enumerated in our last chapter, sufficient to engage curiosity, and attract attention. Indeed, the single circumstance of the Antiquity of their writings, together with the rational account which they give of the creation of the world, and the formation of man, must render every inquisitive mind solicitous to be ascertained of the genuineness and authority of such invaluable records. And one would wonder at the absurd obstinacy of those, who wish to shake off the incumbrance of Revelation; and therefore reject writings, which their soberest judgment must approve, as they present us with the only credible history of events, the most interesting and important to mankind. Let any man of an unprejudiced disposition read, either the Cosmogonies of the heathen poets, or the more sober, though not less fabulous and ridiculous tales of the Historians and Philosophers, concerning the origin of men and things; and they will discern either such total darkness, or such flagrant inconsistencies and absurdities, as must shock the understanding, and create astonishment at the credulity of the Writers.

But on the contrary, in the Mosaic account of these great events, how clear and consistent, how simple and grand is the relation! Every particular approves itself to our reason, and our judgment is satisfied with each circumstance of information. We there are told, that the eternal, all-wise God, unbounded in power, and consummate in wisdom, brought all things into existence

by his commanding Word: And by a regular gradation, in a short series of time, the better to display, and more distinctly to manifest, his orderly productions, not only formed, but furnished, this beautiful System with all its exquisite provision.

Man, the sovereign of this sublunary globe, then, we are informed, first rose into being; and, under the Creator's forming power, received a body of divine workmanship; yet but the casket, if we may be allowed the expression, of a richer jewel, the mansion of an immortal soul, breathed into him by that self-existent God, who hath *the breath of life.*

From the hands of a Creator like this, nothing of *evil* or imperfection could possibly be derived. *Nature* therefore was, in this her happy youth, glorious in the perfection of beauty; and *Man* stood forth the blessed image of his beneficent Creator; with a mind free from spot; with a body free from taint; holy in his desires, upright in his intentions, full of love, and full of peace. Thus the Scripture assures us, *that God saw*, (*saw* and *beheld* with a look of attention and complacence,) *every thing that he had made; and behold it was*—not good only,—but VERY GOOD, good in the superlative degree; it arose to the *highest* degree of *perfection* whereof it was capable: For *absolute perfection* belongs only to God.

Reason assents with great readiness to the account above given; as she would infer, from the idea of a *good* and *perfect* Being, that good and perfect productions only can proceed from Him. And she also assents, with as little hesitation, to that single principle, plain, but important, upon which the right knowledge of the *Fall* depends. She is clear, that the Supreme Governor of the Universe, the great Rewarder of actions, could create no beings, capable of *rewards* or *punishments*, unless they were endowed with a liberty of choice, and a freedom of action, which alone could denominate them moral agents, or constitute them objects of future examination and account.

Adam was created in as high a degree of perfection as the rank he bore in the visible world would admit; God pronounced *him*, as well as the rest of his works, *very good.* But Adam was endowed with reason and choice, was constituted a moral agent, and of consequence must have had power to choose or refuse.*

* We cannot omit Milton's lines on this subject, as they set it in a very clear light.

——— Ingrate, he had of me
All he could have; I made him just and right,
Sufficient to have stood; tho' *free* to fall.
Such I created all the Ethereal Powers
And Spirits, both them who stood, and them who fail'd:
Freely they stood who stood, and fell who fell.
Not *free*, what proof could they have given sincere
Of true allegiance, constant faith, or love,

He had that power. And the Father of the Universe, while he set before him the grand terms of his continuance in the favour of heaven;—*terms*, which surely the uncontroled Lord and Sovereign of all had liberty to propose;—yet failed not to recommend and enforce the proper choice by every argument of interest, and every motive of duty. These were not sufficient; Adam abused his liberty, transgressed the single positive precept enjoined; fell from the favour of his Creator, became obnoxious to *death*, and to *hell*, for he became sinful; became obnoxious to all the fatal consequences of sin, and all the dire miseries that wait on death;—and in short, was removed from that scene of pleasure, and near access to God in paradise, which he so happily enjoyed in his perfect state.

The Mosaic account of things, though clear and rational, is yet short; and leaves us greatly in the dark respecting many particulars, which we should rejoice to know, and concerning which, the active mind of man will always indulge the uncertainty of dim conjecture. I shall not at present concern myself with any of those points which arise, in so fertile a manner, from the history of the fall of man; these will come more properly under consideration, when we treat of the doctrine of *Original sin*. My design at present is only to shew, how reasonable a solution of those difficulties, which we traced heretofore in the *nature of Man*, this plain narration of Moses affords us. Hence we see the fountain and origin of all those inconsistencies, which are so observable to every eye, in the human mind.

Man was created in a state of perfection: man, abusing the necessary freedom of his will, fell from that state of perfection; fell into sin, became mortal and corrupt; prone to offend, and condemned to die. Like only can produce its like. The race of mortals was to be propagated by generation; and it is a fixed rule with the Creator, that every *seed* shall have its own body.—Adam therefore could beget, (as we are told he did,) *a son only in his own likeness;* and from a sinful, corrupted, and mortal Parent could only proceed a sinful, corrupted, and mortal Son. The same reasoning holds good with the whole of the human race, and satisfactorily opens to us that source of corruption, vice, and mortality, which we all too fatally and fully experience ever to doubt or deny.

Thus, then, the Mosaic history strongly recommends itself to our attention by this solution which it affords; this *rational* so-

> Where only what they needs must do, appeared,
> Not what they would? what praise could they receive?
> What pleasure I from such obedience paid,
> When will and reason, (reason also is choice,)
> Useless and vain, of freedom both despoil'd,
> Made passive both, had serv'd necessity,
> Not me? &c.—— *See paradise Lost*, B. III. v. 97.

lution,—which we have elsewhere searched for in vain,—of that *two-fold* principle so discernible in Man, which we marked out in a former chapter. We learn that man, originally bright, is now soiled and darkened; and that, of necessity, there must be in him the two principles of *light* and *darkness* of *good* and *evil*. This history farther solicits our regard, by acquainting us with that which our nobler faculties seem to suggest, or at least to aspire after; namely, that a mean of recovery and restoration is provided; that though *sin* is entailed upon us, and its unavoidable concomitants, *sorrow* and *death*; yet a glorious Personage, deserving all adoration, hath procured our deliverance from each of these; and will restore us, if we accept his proposals, to happiness, greater than that which we lost at the beginning. And for our full information on this head, behold, a *second book* is offered to us; the *counterpart*, as it were, and *continuance* of the former, its *completion* and perfection; in which is recorded *his* history, who died to save the world from sin, and to gain an eternal victory over death and hell.

These books, it must be acknowledged, as they greatly commend themselves to our reason, and at the same time make very high claims of their derivation from the Fountain of Truth, demand, in the most importunate manner, our nicest examination; and it behoves us, on every account, to weigh well the evidence brought for and against them: For if they are indeed, as they pretend, a *Revelation*, (and the only *Revelation*) of God's Will to man, hazardous, beyond expression, will it be to reject them. If, on the contrary, they are fictitious and deceitful, it will be no less important than useful to develope their pretentions and impostures, and to search elsewhere for that *truth*, which the human enquiries so ardently court.

We will proceed, therefore, to examine, in the next chapter, the *Evidences* in behalf of the genuineness, authenticity, and divine inspiration of the *Holy Scriptures*.

(To be continued.)

REVIEW.—PHILIP'S REPLY TO HARRIS.

Unitarianism weighed and found wanting; in a Series of Letters addressed to the Rev. George Harris, and occasioned by his Evening Lectures in Renshaw-street Chapel, Liverpool. By Robert Philip. London, pp. 65.

It appears from a short preface, with which this pamphlet is introduced to our notice, that, although the Evening Lectures of Mr. Harris may be assigned as the immediate cause of this publication, they did not suggest to Mr. Philip the first idea, of turning his attention to the Socinian controversy. Prior to this time, he had been preparing for the press a work of some con-

siderable extent, in which the essential parts of these letters were embodied. But the observations made by Mr. Harris, and the arguments which he advanced, coinciding in many respects with those which Mr. Philip had previously examined, he was already furnished with the prominent parts of a reply, apparently written by a kind of accidental anticipation. These letters, which are seven in number, were then broken from their primitive connection, and filled up with such occasional remarks, as the Lectures, which had been delivered, very naturally suggested.

After commencing our perusal of this pamphlet, we must confess, that our expectations were far from being sanguine; and our reflections on the first letter, were by no means calculated to remove this unfavourable impression. To us the reasonings appeared rather vague and dubious. Even the premises themselves we could only view as problematical; and the conclusion, though legitimately deduced, we beheld as unimportant, because it could not boast of an exclusive application.

In prosecuting our task, the clouds, however, which had gathered round us in the commencement of our journey, began to dissipate; and as we gradually ascended an eminence to behold the author's views, the controversial horizon assumed a new aspect. Proceeding thus, we had made distinct observations on every letter, intending to introduce a comparative estimate of their respective importance. But, on reviewing the whole, the disproportion which would have appeared between the extent of the pamphlet, and our analysis of its contents, compelled us to abandon our original design, and to pursue this which we have now adopted.

In the examination of these letters, we have been forcibly struck with that connected view which the author has taken of Prophecy, Providence, and Fact; considered as distinct, but inseparable parts of one general system of divine economy. To each of these branches he directs the attention of his readers; and, after placing them fully in view under various aspects, he endeavours to infer, that neither Prophecy, Providence, nor Public Opinion, is favourable to Unitarianism: and, it must be confessed, that in most instances he has been successful.—Throughout the whole, we find many sensible observations and appropriate arguments: an amiable spirit seems to breathe in almost every page; and several paragraphs are enriched with a pleasing originality of thought. The reasonings, however, are rather popular than profound; but their force is always recommended by their perspicuity; and to every reader, who rather wishes to have his judgment informed, than his understanding bewildered with paradoxes, this pamphlet presents no contemptible fund to satisfy moderate expectation.

Viewing Unitarianism merely as a rational system, or a speculative theory, it will be readily admitted, that it has an imposing form, and an alluring appearance; but when, with this system in our hands, we turn to the doctrines of Revelation, we behold incongruities which dissolve the charm. On this point Mr. Philip has argued strongly in his sixth letter; and from his reasonings he has fairly inferred, that the moral condition of man, considered as a sinner, requires new principles of action, which natural religion is unable to supply, and which Unitarianism professedly disowns. These new principles, the sacred writings declare to be necessary; and it is among the peculiar beauties of Revelation, that it defines their nature, and points us to their primitive source.

That the doctrines of the Gospel seem to favour these new principles of moral action, the assertors of Unitarianism appear to be well aware; and, from the specimens which their improved version of the Scriptures affords, we are warranted in concluding, that a Bible formed upon Unitarian principles, would not be exactly like that which we have received from God. It is no good omen in favour of any system, to find complaints almost uniformly made against nearly all those passages which seem to frown upon it.

Of the rational mode of proceeding which so conspicuously associates itself with this accommodating system, the Author charges Mr. Harris in his fourth letter; and the term *Sacrifice* is adduced, as furnishing an evidence of the fact. This, instead of retaining, in the lexicons of Unitarianism, its primitive meaning, is taught to disown whatever its modern application does not imply; and hence it has no more connexion with *expiation*, than the patriotism or heroic suffering of Brutus, Hampden, or Sydney.

Of the leading articles which compose the Unitarian creed, the Author has placed before his readers an epitome, which seems neither to be distorted by misrepresentation, nor rendered defective through omission. The passages of scripture with which this creed is contrasted, are judiciously selected; and their importance derives an additional interest, from their appearing on a ground which we have not been always accustomed to tread. Truth requires only to be understood, to command our homage; but the lustre with which it occasionally shines depends upon those adventitious circumstances, which ingenuity knows how to impart. How far the Author has been successful in this, the reader may form some opinion from the following specimen.

"Suppose then, for a moment, that God, in a visible and indisputable manner, should abolish the Bible entirely, and give to the world, in its stead, *a written copy of the Unitarian system*,

having all the authority and sacredness which the Bible has had. Suppose all this done in the eyes of all nations; and the creed of every nation Unitarian; and this state of things five hundred years old; and the present Bible utterly forgotten; and the existing commentaries and orthodox writings lost; and nothing extant but what you approve of now. You can have no serious objections to these suppositions, because the chief part of them are hopes you cherish, and wish to see realized. And it will reconcile you to the imaginary loss of the old Bible, when I remind you, that any unwillingness on this head, would betray a lurking suspicion, that your system is not scriptural at present.

"Now sir, suppose that after five hundred years, when your system would be dominant, and endeared by as many pious and learned works as Trinitarianism now boasts, some minister of talents and influence should address such a circular as the following to the Unitarian churches.

"'Dearly beloved,

"'Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love! All men should honour the Son, even as they honour the Father: and let all the angels of God worship him; for he is before all things, and by him all things consist. By him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were made by him and for him. His goings forth were of old, even from everlasting. When his Father addressed him, he says, 'Thy throne, O God, is for ever and ever!' 'Thou, Jehovah, in the beginning didst lay the foundation of the earth, and the heavens are the work of thy hands.' Therefore, it becomes us to ascribe, 'Blessing, and honour, and glory, and power, unto Him that sitteth on the throne, and unto the Lamb for ever;' because he that honoureth not the Son, honoureth not the Father.—'The grace of our Lord Jesus Christ be with you all.' Amen.

"How would such a letter be received, Sir, by churches, formed on the principle that divine names and divine honours are the exclusive rights of the Father? The writer would be branded as an idolater, and his letter committed to the flames. Or, if any one leaned to his opinions, an appeal would be made to the New Bible, (which I have supposed,) and the wavering brother dared to produce from it, one instance in which Christ is called God, Jehovah, or Creator. And you know that he could not, if any of the existing summaries of Unitarianism were exalted into the rank of the Bible, and substituted in its room. And if these passages, which I have thrown into the form of a letter, would savour of idolatry five hundred years hence, (under that

state of things I have supposed,) they do so now, on every principle but that of the Son's equality with the Father," p. 55.

The preceding extract exhibits a fair specimen of the Author's mode of arguing; but more unexceptionable passages might be selected, to display his talent at compositon.

If an inhabitant of some unknown region, who had never heard of the discordant opinions which distinguish contending parties, were to examine our Bible, and were then called upon to give his judgment on the doctrines which it contains, no man can reasonably suppose that he would decide in favour of Unitarianism. If, therefore, this system be true, and the Bible be a revelation from God, the sacred volume must be considered as one of the most astonishing prodigies that was ever submitted to the inspection of angels or men. In every view, its doctrines are of such a complexion, and its language is so constructed, that the book itself seems better calculated to lead men into error, than to shew them the way of salvation. It records instances of idolatry under the Christian system, which were unreproved; and teaches, by example as well as by precept, those very evils, which inform us its Author abhors.

There can be little doubt, if the poor were to have the Gospel preached unto them, that the sacred books were intended to be understood, in every thing necessary to salvation, without the aid of critical analysis, or without requiring the exercise of the Unitarian pruning-knife. We find, indeed, within its pages, depths in which leviathans may swim; but it contains also shallows in which lambs may wade. And in a revelation coming from God to teach mankind the way to heaven, we should naturally expect, that no doctrines would be more seriously inculcated, more frequently repeated, or more unequivocally expressed, than those which the divine benevolence had made necessary to salvation; even though that wisdom which is not from above, after having invented or discovered difficulties, might smile at the humility of faith, and inquire—How can these things be? But from Unitarianism we have learnt a very different lesson. Its success seems to depend upon the skill of its advocates, whose critical dexterity the unlearned cannot comprehend. And even where the doctrines which it teaches are embraced, they seem better calculated to give light to the head, than to communicate virtue to the heart. To those doctrines which lead to the sound and saving conversion of sinners to God, and which make men new creatures in Christ Jesus, Unitarianism can make but very feeble pretensions. And, we may rest assured, so long as we have the sacred word for our guide, that the religious system which does not lead to the conversion of sinners, is not the system of the Bible, nor the religion revealed by God.

"From the fame and grandeur of Christ's miracles, Nicodemus concluded, that he was a *teacher come from God;* for, as the ruler justly observed, '*no man can do these miracles, that thou 'doest, except God be with him?*' This, you know, amounts to all the faith in Christ, which Unitarians think necessary or proper. This they consider as believing unto salvation, when the belief is accompanied with corresponding obedience. Now, Sir, if they are right in this opinion, we may expect, especially as true faith was a rare thing in Israel at the time, that Nicodemus's confession, although given by night, would be well received and highly approved of. But, instead of being so, Jesus took no notice whatever of it; and what was very unusual with him, returned an abrupt answer to the 'master in Israel;' for you must allow, that the words, 'Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God,' are any thing, but an approval of his faith. And is it not evident, that his faith was not satisfactory, seeing Christ inculcated on him the necessity of believing on the Son of God, as well as of undergoing the new birth? When Peter made his celebrated confession,—that Jesus was *the Christ, the Son of the living God,* it was approved and applauded, and even declared to be an express revelation from the Father to the apostle. Now, Sir, mark the different reception given to these two confessions; and say, is there not a difference in the creeds themselves which led to it? And yet Unitarians mean no more by the Son of God, than Nicodemus meant by *Teacher come from God.* This, Sir, I call a case in point, and one that merits your serious attention, both as a man and as a minister. As a man, it is your interest to have the approbation of Christ to your creed; and as a minister, to take care that you insist upon all the faith which Christ insisted on. You deprecate, I am sure, such a reception for your flock as Nicodemus met with: it devolves on you, therefore, to guard them against stopping short where *he* did."—p. 24, 25.

It is among the infelicities of Unitarianism, to exhibit a creed, which, in some of its articles, is less calculated for the meridian of Christianity, than for the suburbs of Infidelity. Between the faith of many who advocate this system, and that professed by Thomas Paine, in his Age of Reason, there is a melancholy resemblance. In the doctrines which they reject, they mutually concur. The former indeed profess to believe the Bible; while the latter disdains its authority. But to facts and doctrines, which reason can sanction, by tracing them from given premises, to the same conclusions that Revelation has set before the eye of faith, Thomas Paine would not have hesitated to give his assent; and beyond this, it is much to be feared, that many Unitarians are not inclined to pass. In both cases, the plain result

is, "We will receive Revelation so far as it meets our approbation, on the ground of reason, but not under the sanctions of authority." When this fails, Infidelity indeed retires; and Unitarianism only remains to accommodate, with the tortures of criticism, those truths which it would otherwise disbelieve.

We might here terminate our observations, if the claims of justice, and the importance of the subject, did not demand the introduction of another short paragraph. This developes the Author's views of those general principles, which render the vicarious sacrifice of Jesus Christ essentially necessary to human salvation.

"Now, it is not on the doctrines of natural religion, that we differ: these are common to both. We go hand in hand, through all the range of those principles which arise out of the natural and moral relations of creatures to their Creator; and do not separate, until, we reach those principles which have arisen in consequence of the creature's disregard of relative obligation. Here we divide, and continue to diverge until we lose sight of each other. For example, Trinitarians say, that the present state of mankind being depraved and guilty, has brought into REVEALED RELIGION doctrines totally *different* in character from those of NATURAL RELIGION, but the *same* in their moral influence. The former, however, are brought in so, as not to set aside the latter. The doctrine of atonement magnifies, and the doctrine of justification by faith establishes, the moral law. They are therefore *additions* not *substitutes* for the truths of NATURAL RELIGION; additions called for by the guilt and depravity of the human race. And it surely occurs to you, that the religious system of *sinners*, is likely to have some peculiarities, and *must* differ in all the points which regard sin, from a system adapted to the condition of innocent beings. For, if it did not, there would be nothing to check or remedy sin, but its own consequences. And on your scheme, there is nothing else to do so, but law and its penal sanctions; and the first you make so lax, that it requires no satisfaction: and the second so light, that they inspire no terrors." p. 51.

We must now take our leave of this Author, and his work. If any apology be necessary for the length of this article, we hope it will be found in the importance of the subject which has passed under our review. The questions which we have seen agitated, affect the vitals of Christianity. Of this the Author seems to have been fully aware; and, so far as popular argument and popular language can be deemed beneficial to the cause of truth, we cannot suppose that this pamphlet has been written in vain.

Biography.

LIFE OF THE REV C. F. SWARTZ, MISSIONARY TO THE EAST-INDIES.

(Concluded from page 215.)

3. The MADRAS GOVERNMENT, by the following Order, strongly expressed its sense of Mr. Swartz's worth.

"*Public Department.*

"To the Rev. Dr. KERR, Senior Chaplain at Fort St. George.

"REVEREND SIR,

"I am directed by the Right Honourable the Governor in council, to enclose, for your information and guidance, the extract of a late letter from the Honourable the Court of Directors, and to inform you of the wish of his Lordship in council, that early measures may be taken for erecting, in St. Mary's Church, the Monument which has been transmitted to this place by the Honourable Court, as a tribute of respect to the memory of the late Rev. Mr. Swartz.

"His Lordship in Council directs me also to express his confidence, that your endeavour will be exerted to give every practicable effect to the farther suggestions of the Honourable Court, with regard to the best means of conveying an adequate impression of the exalted worth of that revered character, and his Lordship will be prepared to give every facility to the measures which you may propose on this subject.

"Directions will be given to the Board of Trade for holding the Monument in readiness to be delivered on your application.

"I have the honour to be, Rev. Sir,

"Your most obedient, humble Servant,

Fort St. George, "G. BUCHAN.
June 16, 1807. "*Chief Secretary to Government.*"

4. The Rev. Dr. KERR, in the sermon preached in compliance with the above letter of the Directors, may be considered as speaking with the full approbation of the Madras Government: and the high testimony borne to Mr. Swartz in the following extracts from that discourse, was an appeal, it must be remembered, on the spot, to those who were themselves witnesses of the truth of the preacher's assertions.

"The man who follows the injunction of his God, 'Go ye into all the world, and preach the gospel to every creature;'—whose soul is devoted to this one object, who submits to a thou-

sand privations in the discharge of his high calling, who devotes mind and body to the eternal interests of the benighted nations, without any worldly view whatsoever, who is exposed to numberless dangers in the course of his journeyings, yet goes on rejoicing to the end;—such a man is surely deserving of our high esteem, and has the strongest claim on the benevolent feelings of all mankind.

"There is a grandeur in the self-dedication of a human being to such an undertaking, which is not to be met with in all the other pursuits of life. Worldly ambition has her splendid votaries, seeking honour in the midst of danger and in the face of death. In search of the wealth of this world, we have millions of examples of the most hardy enterprizes undertaken, and body and soul are daily sacrificed to this polluted and polluting object; but, in the persevering effort to call the heathen from their debasing superstitions to the worship of the true God, through JESUS CHRIST; in the constant endeavour to extend the blessings of civilization, which always accompany the true religion, to a people whom the darkest clouds of ignorance, and its thousands of ills overshadow; to labour to emancipate the souls of men from the thraldom of satanic influence, from priestcraft, from profanation, and idle or vicious ceremonies; ceremonies, calculated to impose on the understanding, and destroy the finest feelings of the human heart; to be employed, I say, in such pursuits, to follow them up with honest zeal, with firm faith in the Divine assistance, and the power of the gospel, must be acknowledged, whether we consider the motive which stimulates, or the object in view, to be the most glorious, the most honourable of all undertakings.

"When therefore we reflect, that such was the office of the man whose virtues we are this day called to celebrate; when we know that HE was peculiarly distinguished in the course of this high office; that, by the mere effect of Christian virtue, he attracted the love and secured the confidence, not only of the flock which he had called from pagan darkness into the bosom of CHRIST'S church, and illumined with the blessed light of the gospel, but that he was reverenced far and near by all castes and descriptions of people; that he was even respected by the enemies of our nation, and at the commencement of a bloody war, was permitted to preach the doctrines of peace on the very battlements of our enemy; when we reflect on these things, what reverence does it inspire for the man! What a signal testimony does it afford of the power of gospel truth, strikingly evidenced in the faithful practice of a gospel life! And what a convincing proof does it present of the great benefit to be derived from the labours of Missionaries, well directed, and honestly and zealously prosecuted!

"It is much to be regretted, that the extraordinary humility of this most excellent man, ever averse to display of every kind, has been the virtuous cause why we are not in possession of sufficient materials to give a succinct account of the various and important labours in which he was continually engaged.

"Indeed, his mind was so impressed with the just sense of the value of his time, and the necessity for unceasing application in his calling, that he had little leisure for even giving those details which were expected from him by those Societies under whose direction he had entered upon his missionary labours; and they were often indebted to others for information regarding the important services of their faithful SWARTZ.

"He began his missionary career in the latter end of the year of our Lord, 1750; when, by unceasing application, in the course of a few months, he was enabled to preach his first Tamul or Malabar sermon. His text on that occasion was taken from the 11th chapter of St. Matthew; 'Come unto me, all ye that labour and are heavy laden, and I will give you rest—Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls—For my yoke is easy, and my burden is light.' Thus he first announced the spirit of the gospel he was about to preach to the heathens, and continued to his last hour, through nearly half a century, to evince the truth of his divine text, both in word and life.

"He was not long entered upon his heavenly-appointed commission, when he had the happiness to perceive that his labour was not in vain in the Lord. He called many from the evil of their way. He excited a spirit of inquiry even among the most obstinate of the Bramins; and attached many of them to him by the endearing manner in which he addressed them, while he silenced their arguments by the powerful force of his reason, and the simple rational explanation of the Christian system.

"In the course of a few years, he collected a numerous congregation about him, consisting of every caste and description of people in this country, who received the truths of the gospel with full faith and confidence from his lips. For, like Simon the high priest, as beautifully described by the son of Sarach, 'How was he honoured in the midst of the people in his coming out of the sanctuary; when he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable,' Eccles. i. 5, 11.

"He also established several schools, by which both old and young were enabled to read the sacred Writings; and the principles of the gospel live to this day in the hearts of many in the neighbourhood where he resided, who still bless the memory of their beloved pastor, Father Swartz.

"But he did not confine his benevolence to spiritual instruction. He assisted the poor and the industrious to the utmost of his power, out of his narrow means of subsistence, and always directed the hand of charity to relieve, when relief was not in his own power.

"Such a course of life, zealously pursued for a long series of years, and accompanied with that sweetly social disposition for which he was remarkable, gained him many friends and thousands of admirers. The blessing of the fatherless and widow came upon him, and his hope was gladness. He rejoiced evermore in witnessing the divine effects of his honest endeavours, and if he did not make converts of all with whom he associated, he seldom failed to make friends of those with whom he happened to communicate. Not that he ever compromised a paramount duty from any false politeness, or deference to superior station; for he decidedly and openly declared the condemnation of all, who boldly and openly set gospel rules at defiance, as often as an opportunity offered for the purpose. His reproof, however, was tempered with so much good nature; the desire of doing good to the offenders, was so obviously his intention, that he seldom provoked the smallest ill-will by the strong, but fatherly remonstrances, which irreligious conversation and conduct frequently drew from him. Indeed, he seemed peculiarly gifted by Divine Providence with a happy manner, which enabled him to turn almost every occurrence, whether great or trivial, to the praise and glory of God.

"Completely devoted to the important business of his calling, his mind never departed far from this object. Sensible that no trifling efforts could be productive of any good purpose in the missionary cause in any country, but most particularly in India, he determined that nothing should draw him aside, either to the right hand or to the left. With this view he early resolved on a life of celibacy, and uniformly recommended the same to his younger brother-labourers in the vineyard, in order that they might give a more undivided attention to their missionary work. With the same view, he accustomed himself to the most frugal and temperate system of diet:* and, except when objects of charity reminded him of his poverty, he considered the wealth of the world but as the dust of the earth."

Dr. Kerr then refers to Mr. Swartz's mission to Hyder, the death-bed scene of the old Rajah of Tanjore, his influence on the natives in relieving the Fort of Tanjore from famine, and to other evidences of his character which are recorded in our preceding account of him. He adds:

* For many years of his life, it was his custom to give ten pagodas at the beginning of each month to his servant, in order to provide for the expenses of his table and gave himself no trouble about the manner in which it was supplied.

"Amidst such great public undertakings, and the high degree of consideration attached by all ranks of people in this country to Mr. Swartz's character, every road to the gratification of ambition and avarice was completely open before him. Courted by the prince of the country in which he resided, reverenced almost to adoration by the people at large, confidentially employed by the English Government in objects of the first political importance, to his great honour it must be recorded, that he continued to value these things only as they appeared likely to prove subservient to his missionary work, as they made friends to assist him in the building of his churches, or the establishment of his schools over the country. With the single eye of the gospel he looked only to the diffusion of divine truth, and the glad tidings of salvation through faith in Christ Jesus. The same principles which raised him in the public estimation, he continued to cherish in every stage of his elevation. Uncontaminated by the venality and corruption which, from various quarters, it is well known, assailed his virtue, he continued his missionary life, carrying his cross, following the steps of his Divine Master to the end of his earthly being.

"I know that there have not been wanting enemies who, both while he was living and after his decease, have given currency to a different tale, who have flippantly accused him of meddling in political matters inconsistent with his ministerial labours, and who insinuated other suspicions injurious to his fame. But such men would have reflected on the Lord Jesus Christ himself, had he lived in this country at the same period, and publicly declared his abhorrence, as Mr. Swartz always did, of the base intrigues, the fradulent loans, the cruel oppressions, which during the early part of the good man's life, and for many years after, made a land of misery, desolation, and slavery, of one of the most fertile provinces of this part of India.

"Some of the Honourable Company's servants, long since departed out of life, and others who are now virtuous and amiable members of the different communities in which they live, have blessed the day when they became acquainted with this venerable man."

5. It was to be expected, that the Society, which had the honour of employing a man so worthy in the extension of their Master's kingdom, should confirm the reputation of his excellence by their testimony, and should point their younger Missionaries to him as an example and guide.

We find accordingly, that, during the latter half of his ministry in India, those Reverend members of that body who delivered charges to different Missionaries, in presence of the Society, on occasion of their departure for that station, seem at a loss to find words sufficiently expressive of their sense of his

worth. The reader is referred, in proof of this, to the charges of the *Rev. Jacob Bourdillon*, in 1776, addressed to the Rev. John James Schoelkopff; of the *Rev. Dr. Vincent* (Dean of Westminster,) in 1788, to the Rev. Joseph Daniel Jœnické; of the *Rev. Dr. Finch*, in 1789, to the Rev. Abraham Thomas Clarke; and of the *Rev. Dr. Glasse*, in 1793, to the Rev. Charles William Pœzold.

We subjoin the eloquent testimony of Dr. Glasse, as an evidence of the manner in which the Society was accustomed to think of its eminent labourer.

"The first Danish Missionaries stand very high indeed in the catalogue of Christian confessors. Their faith and patience, their piety and zeal, their wisdom and integrity, their perfect self-renunciation, for the sake of the work in which they were engaged, were such as to render their names and their memorial truly venerable to posterity. Their successors have trodden in their steps with unwearied firmness and alacrity, under trials, which though perhaps less severe, were yet arduous enough to have shaken a confidence not founded on a rock; not resting on a full conviction of the truth and goodness of their cause.

"On this subject, we have great satisfaction in referring you to that redoubted champion of the protestant faith, the admirable Mr. Swartz; as an example of all that is great and good and imitable in the character of a Christian Missionary: one, that *hath hazarded his life*, through a long series of years, *for the name of our Lord Jesus Christ:* one, that hath been enabled not only to conciliate the affections of the ignorant and unlearned, but to overcome the deep prejudices of such as had been long habituated to a most unreasonable system of theology; and which to the utter astonishment of those who are blessed with superior light, they held, amidst all its absurdities, (I had almost said, amidst all its abominations,) in the highest veneration and esteem. Many of these has the worthy and indefatigable Mr. Swartz converted to the pure and apostolical faith, by a conciliatory behaviour peculiarly suited to his situation; a behaviour which, whilst it endeared him to the common orders of men, has procured him admission even before the throne of the proudest monarch of the East. There do we find this worthy servant of God, pleading the cause of Christianity, and interceding for the protection of his Mission, and doing it without offence. There do we find him renouncing every personal consideration, regardless of every personal advantage; and, in the true spirit of the Divine Lawgiver, *choosing rather to suffer affliction with the people of God, than to enjoy* any *pleasures* or distinctions which this world could afford him: *esteeming the reproach of Christ*, and the advancement of a despised religion,

far *greater riches* than Indian treasures; and for the same reason; because, with Moses, *he had respect to a* future and eternal *recompence of a reward.* In a word, we find him in every place and on every occasion, conducting himself as one who had determined to know and to regard nothing but the interests of a crucified Saviour, and the propagation of his gospel."

May that Divine Spirit, who endued this servant of Christ with these graces and virtues, raise up many, beside those already labouring in India, to tread in his steps! While Christianity retains any footing there, the name of Swartz will be had in remembrance: and, as it has pleased God in his goodness to open to benevolent and pious men a more free access to the East, let us pray that such *labourers may be sent forth, by the Lord of the harvest, into those fields which are white unto the harvest.*

MEMOIR OF THE REV. JASON WALKER.

Jason Walker, a native of Ashby, Massachusetts; and son of Mr. Jason and Mrs. Sarah Walker, was born Feb. 17th, 1793. When about seven years of age his parents removed to Norwich, in Vermont, where he resided until he was called into the vineyard of his Lord. Being of religious parentage, he was early instructed in the principles of the christian religion; which had a powerful influence on his juvenile mind in keeping him from those follies and vices to which the youth are strongly inclined. When a little over sixteen years of age, he was solemnly awakened to a sense of his ruined condition, by the preaching of brother Eleazar Wells; and obtaining a lively hope in Christ a few months after, joined the society on trial, in February, 1810, the very month when he was seventeen years of age; and being admitted into membership in the church in August following, was the same day appointed leader of the class where he resided; which office he filled in the church till called to labour more extensively in the *fields white already to harvest.* On the 30th of August, 1811, he received license as an exhorter—June 6th, 1312, he was licensed a local preacher—In June, 1813, he was received on trial in the travelling connexion, and appointed to Wethersfield circuit, with brother Erastus Otis. In June, 1814, he was appointed to Barre circuit, with brother David Kilburn. On the 2nd of June, 1815, he was ordained deacon, and received a station with brother Benjamin R. Hoyt, at Bristol, Somerset, and Rhode-Island. In 1816 he took charge of Mansfield circuit, where he laid the foundation of that disease which terminated his earthly

existence, and deprived the church of one of its most faithful labourers. May 18, 1817, he was ordained elder, and appointed to Pomfret circuit. While on this circuit he was married to Miss Betsey Foster, of Orange, Vermont, (on the 19th of October, 1817,) with whom he had previously formed an agreeable acquaintance while on Barre circuit. But alas! how soon has death dissolved the sacred tie, and led the youthful widow to visit the silent tomb, and water with tears the faded turf that covers the dear remains of her departed husband. From the Conference in June, 1818, he was appointed to the charge of Warwick circuit, where he continued to travel till the 1st of October, when the infirmity of his body became such that he was obliged to resign his charge to brother Isaac Stoddard, a young preacher, who by the request of the presiding elder came to his assistance.

Brother Walker was graceful in his manners, easy in his address, pathetic in his discourses, and uniform in his life. He was greatly beloved wherever he was known, and deeply lamented when taken away. His zeal in the cause of God often carried him beyond his strength; and to this, in some respect, his early death may be imputed—The lowering storms, or chilling winds were alike steadily encountered, when he thought a listening congregation might wait for his instruction.

Of the commencement of that lingering consumption, which finally put an end to his labours, we have the following account. On the 25th of March, 1817, he rode from Burrillville to Cumberland, in a cold south-east storm; by means of which he was so chilled, and overcome with fatigue, that he was under the necessity of taking his bed when he arrived at the latter place. After the congregation had assembled, he arose and preached to the listening crowd which had collected to receive his godly instruction. After retiring again to his bed, he was seized with a violent cough, which was soon followed with raising of blood, attended with a painful soreness of lungs, which became very alarming, and threatened him with a speedy dissolution. But resting from labour awhile, by the help of medical assistance, he so far recovered his health as to be able to attend the Conference in May following. Here he was advised by some of his friends to desist from labour till he should regain his health; but he was not to be persuaded to retire from the field, when he saw such a harvest before him. He continued to travel through the year, though much afflicted in body.—When he received his appointment to Warwick circuit, which is situated on the shores of the salt water, his physician advised him to continue in the country a season, and use some means for the recovery of his health, which was in a declining state.—But for reasons which he assigned to the writer, no personal

considerations could dissuade him from his work at that time.—But his infirmity increasing, compelled him at length to leave the field of labour; when he returned to his little family at Wickford, where he received every mark of kindness from the affectionate people of that place. Their great care and solicitude for his welfare, and the readiness with which they administered to his necessities, show how much he was beloved by them. As Wickford is a small village in North-Kingston, situated on the Narraganset bay, his friends at Smithfield, on Pomfret circuit, where he had been instrumental of raising up a respectable society, thinking it might possibly lengthen his days if he should retire into the country, requested that he might be removed to them; that if they could do no more, they might close his eyes, and shed the tear of affection at his grave, where they hoped his sleeping dust might remind them of his faithful discourses delivered when living. About the first of February he was accordingly removed, in compliance with their request; and took his residence in the house of Ziba Smith, Esq. where he lingered out the short remains of life, while surrounded with the kindest friends, who most cheerfully rendered him every possible assistance—But it was too late: nature had sunk too low to be revived.

The welfare of the Church rested with great weight on his mind; and as occasion offered, and strength would permit, he used to give those exhortations which he judged most suitable—particularly entreating the Church to *live in love*. And such was his address, flowing from a heart that burnt with holy fire, that but few could hear him without being melted into tears.

A short time before his departure he wrote the following letter to the New-England Conference.

SMITHFIELD, (R. I.) MARCH 29, 1819.

To the Annual Conference to be holden at Lynn, June 2, 1819.

DEAR FATHERS AND BRETHREN.

HAVING laboured for nearly six years under your care and in your connexion, and been greatly favoured with your christian forbearance, and prudent counsel, I have esteemed it not only a privilege, but a binding duty, to express to you, while I yet live, the unfeigned gratitude of soul I feel towards you, for the fatherly care and brotherly kindness shown me, since my coming among you.

The Lord has been graciously pleased to give me much consolation of mind while I have thus laboured; and the joy and satisfaction of seeing the truth of our holy religion spreading, has made ample amends for all the sacrifices I have made to be myself an instrument of promulgating it. I know in whom I have

believed, whom I have preached, and to whom I have yielded myself servant to obey. His servant I still am, and when He therefore, the Lord of the Vineyard, says to me, "Come up hither," with a cheerful heart I make ready for my departure. And though I go to Death, I fear no evil; for the same blessed Redeemer whom my soul has delighted to honour as I honour the Father, is still sufficient to cast my whole soul upon. My treasure I feel is in Heaven, and rejoice at the prospect of so soon taking possession of the heavenly inheritance.

Though I could still wish (were it the will of God) to live, and longer labour in his work: and I have sometimes feared, that by my own imprudence, in exposing my health, I have shortened my days, of which now evidently remain but few, yet am I conscious of purity of intention.

I die at a distance from the land of my friends; but I repine not: I only regret it, for the sake of the wife of my bosom, whom I leave, in a land of strangers, and under a complicated load of sorrows; and whom I earnestly commend to your fervent prayers.

Praying that you may ever continue under the direction and special guidance of Almighty God, I bid you a short farewell, trusting in the Lord that I shall shortly meet my fathers and brethren with their flocks, in an unchanging world of lasting joy, where death and pain shall come no more.

JASON WALKER.

Except a few hours on Thursday evening before his death, when he appeared to be a little wandering, he retained his senses bright and clear to his last moments. From his confinement in October to the hour of his departure, he appeared to enjoy uninterrupted communion with God, while scarce a cloud prevented the bright beams of the SUN OF RIGHTEOUSNESS from shining into his soul; which caused him often to speak of death with great composure, and wait for it as for the messenger of rest, who should release him from all his sufferings. And after having settled his temporal affairs, he made every possible arrangement for his funeral, and even gave direction for the order of service and manner of the procession. On Friday morning before his death, while the people stood around his bed expecting soon to see him breathe his last, reviving a little from his agony, he took them all by the hand one after another and bade them farewell: and addressing Sister Walker, requested her "to give him up and let him go to heaven," adding that, "she should soon follow him thither." To which she replied "may the Lord back that promise"—Pausing a moment he added, "if faithful." Having suffered a severe turn of convulsion, while nature struggled

hard and refused to yield, as he revived a little he repeated these words,

"The world recedes and disappears,
Heaven opens on my eyes, my ears
With sounds seraphic ring."

Sister Walker then asked him if his sufferings were beyond his expectation? To which he replied, "In my *body* I have no ease"—and added,

"Why won't fond nature cease her strife,
And let me languish into life."

He often expressed his longing desire for the hour to come; and once exclaimed, "O for some heavier weight to crush this feeble frame and let me go." On Saturday his sufferings were more severe than heretofore; and when Sister Walker told him she thought him to be dying, he replied, "I hope you are not deceived." About two o'clock in the afternoon he was seized with violent convulsions, and a cold sweat covered his whole body; after which he revived a little, when Sister Walker asked him if the prize kept still in view? to which he answered, "Yes—but the flesh will not yield—it is hard for death to get hold." A few moments after he added, "Let this be your comfort, that all do not have so hard a passage to heaven."—And while the weeping company stood around the bed of their dying shepherd, expecting every moment to see him yield up the spirit, addressing himself to Sister Walker, he said, "Tell them that I suffer, but Christ's sufferings were greater—I sweat, but Christ *sweat great drops of blood*—Let them think what Christ has done for them."

His last sufferings were extremely great, which he bore with exemplary patience and resignation, without the least complaint, or even a groan. And while every limb was distorted with painful convulsions, a heavenly smile rested on his countenance, which seemed to express the inward joy of his soul. And amidst smiles of love, and under a gleam of Heaven he breathed out his last, on Saturday, April 10, 1819, about five o'clock, P. M. His funeral was attended on the Tuesday following by a large concourse of people, when an appropriate discourse was delivered from Revelation xiv. 13. *And I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them.*

S. S.

Scripture Illustrated.

For the Methodist Magazine.

ILLUSTRATION OF GENESIS III. 22.

"*And the Lord said, behold, the man is become as one of us, to know good and evil.*"

AMONG the many obscure and difficult passages of sacred scripture, this is confessedly one; and it is believed that one cause of its obscurity is, that our translators have not given us the precise idea which is conveyed by the original Hebrew.

The Hebrew verb היה, rendered by our translators in the present tense, *is*, must be acknowledged by all who understand Hebrew, to be the third person preterit, and therefore should have been translated *was*, instead of *is;* but this, of itself, would not relieve the difficulty, because their would still be something wanting to make the sense complete. To account for this deficiency, we must suppose the sentence elliptical, which every student in divinity knows, frequently occurs in the holy scriptures; that is, a word or more, is wanting in a sentence to make the sense complete. Although in a vast many places, the ellipsis has been supplied by our translators, yet in the present text they have unfortunately neglected to do it; and by translating the preterit by the present tense, have thrown an impenetrable obscurity over the face of the text itself.

By giving a literal translation of the verb היה, and taking the liberty of supplying the ellipsis, we may read the text as follows:—"Behold the man *was* as one of us to *know good*, but now he hath added the *knowledge of evil.*" That this is the genuine sense of the passage, is manifest, I think, from the following considerations.

1. The serpent, while audaciously contradicting the Almighty, and impudently reasoning with the woman, to induce her to transgress the divine command, said, "*Ye shall be as gods, knowing good and evil:*" and according to our version of the above text, it is but the echo of Satan's lying declaration, "*The man is become as one of us, to know good and evil.*"—Now, allowing this version to convey an accurate idea of what Moses wrote, it converts the false assertion of Satan into a truth, and thereby proves the great utility of transgressing the commands of God, because it makes us more like Him. From this consideration, therefore, it follows that there is some defect in the version.

2. The idea communicated, from the present reading of the text is, that in consequence of having eaten of the forbidden fruit, the man had become more like God than he was before! "The man *is become* like one of us." But surely this could not have been the result of disobedience: and therefore this could not have been the sentiment which God designed to convey when he said, *Behold*, &c.

3. Allowing the above criticism to be sound, and the consequent rendering of the text accurate, the passage is not only delivered from these serious embarrassments, but likewise the divine testimony respecting Adam having been created in the image of God, is corroborated, and the falsity of Satan's impious assertion is demonstrated. It is said, ch. i. 26, 27. That *man was created in the image of God;* and the amended translation of the text under consideration saith, "The man *was* as one of us," which perfectly corresponds to the solemn declaration of the Holy Spirit, that man *was* created like God. It also confirms the subsequent account of the fatal effects of man's apostacy; for the amended translation saith, *But now he knoweth evil;* and the holy scripture saith of apostate man, that *his heart is evil, and only evil continually.* Though he *was good*, possessed of the image of God, yet now having sinned, he has lost his goodness, is dispossessed of the image of God, and has an image, *earthly*, *sensual*, and *devilish.*

Thus the truth of God is confirmed, and the daring falsehood of Satan fully evinced: and every part of the account of man's formation, his apostacy, and its moral consequences, appears consistent and harmonious, and our faith in the divine authority of the venerable records of our salvation is more and more confirmed.

If the above remarks serve to throw light on a difficult passage of scripture, the honour is not due to the subscriber, because he has borrowed the leading idea from more competent judges;* but if inserted in the Magazine, it may come to the knowledge of some who cannot have access to those learned and worthy authors, whose theological labours deserve the highest praise.

EVANGELUS.

New-York, June 15th, 1819.

* Vide Parkhurst, Dr. A. Clarke and Wilson.

The Attributes of God Displayed.

THE MANNER IN WHICH THUNDER IS FORMED.

From Sturm's Reflections,—Clarke's translation.

Formerly, and even to the beginning of the eighteenth century, it was commonly supposed that Thunder proceeded from an inflammation of salts, sulphureous matters, and other substances, which are found in the air. It was imagined, that there was the greatest resemblance between the effect of fire-arms, and that of Thunder and Lightning. But, all the explanations by which men endeavoured to establish this system, were not sufficient to remove the difficulties which opposed it; or to account for the fact. But since proper attention has been paid to the phenomena produced by the electric fluid, we have been authorized to attribute the same cause to each. The perfect resemblance between it and Electricity has convinced Naturalists, that they are identically the same: and that Electricity is the same in our hands, that Thunder is in the hands of nature. Thunder executes at large, what we imitate in miniature. It will not be difficult to demonstrate this, even to those who are unacquainted with Natural Philosophy, if they will only take the trouble to compare the effects produced by Thunder, with those produced by the Electric Fire.

The effects of Thunder are discovered by peals, heard at a distance, and by conflagration. Buildings which are struck by it, often become a prey to the flames. Men struck by it, become livid, and appear scorched, though sometimes there is no trace of the fire; the violence of the stroke alone, having killed them: their clothes are all torn to rags, the lightning throws them to some distance from the place in which they were struck; and often that part of the body where the lightning fell, is pierced with holes. Sometimes great stones are broken by it; and its ravages are easily discoverable on the ground where it falls.

The Electric Fluid produces the same effects, but in a less degree. When its power is increased by means of water, the electric flash is followed by a very sensible commotion: the most compact bodies are perforated, birds and small animals are killed, and each flash is accompanied with noise. The stream of fire which proceeds from the points of electrified bodies, with a hissing noise, is one of the phenomena found in lightning. In regard to velocity, there is still a greater resemblance between lightning and the electric fluid. If, during a thunder storm, a sword, or chain be hung in the air by means

of silken strings, it becomes electrified; if the finger be put near it, bright sparks of lightning proceed from it, the strength of which is proportioned to the storm, and distance from the electric cloud. In a word, every effect of Electricity appears during a thunder storm. After so many experiments, we cannot doubt but the air is highly electrified, during a thunder storm; and that the thunder and lightning are the mere effects of a violent electric fire.

Thus what appears wonderful and fatal in these natural phenomena, disappears in proportion as we get acquainted with the laws of nature. Consequently, every one should have a general knowledge at least, of the first principles of Natural History. Fear and superstition, which so often mingle themselves with our observations of nature, would be quickly annihilated, if we reflected more particularly on it, or ourselves; or consulted those who were properly acquainted with the subject. Let us use the light we have to banish that fear and distress which seize on our minds at the approach of a thunder storm; and henceforth let us look up without terror to that God who performs such great marvels: for how capable soever we may be of assigning the causes of thunder, according to just and invariable principles drawn from natural philosophy, the phenomena continue to be no less marvellous; and they present certain circumstances which will ever be inexplicable, even to the most enlightened genius. It is enough for us, to know that the nature of the air, and the whole surrounding atmosphere, render this phenomenon necessary: that these storms are means, in the hands of God, to fertilize the earth; and that therefore, they should excite us to render our tribute of praise and thanksgiving to our great Creator.

The Grace of God Manifested.

To the Editors of the Methodist Magazine.

MEMOIR OF ELIZA M. HYDE.

Norwich, May 27, 1819.

Dear Brethren,

The following relation of the happy removal of a dear friend and sister in Christ, was written as a tribute to the memory of departed worth, and to bear testimony to the excellency of religion, which affords peace and joy in health, support in affliction, and glorious consolation in the hour of death.

Eliza M. Hyde, the subject of this memoir, was the second daughter of Erastus and Fanny Hyde, of Bozrah, in Connecticut. From early life she manifested a great regard for religion; and being of an amiable disposition, endeared herself to a numerous circle of acquaintances. In the dispensations of Providence she was called to mourn the loss of her eldest sister. As their attachments were peculiarly reciprocal, and of the most affectionate nature, this divine visitation was very sensibly felt, and had a very powerful effect upon her mind. It may not be improper to notice the effects of Divine Grace, as exemplified in the closing scene of the earthly life of her sister, which was on the 8th of October, 1816, in her nineteenth year, and which, perhaps, cannot better be related than by an extract from a letter written soon after her death by her father to a distant friend. "The eventful moment has arrived—the silver cord is loosed, and our beloved Fanny has no more a place with us on the earth.—No more shall disease prey upon her tender frame; no longer is she the subject of sorrow and pain.—Trying moment indeed to parental feelings, to view their dear and lovely child drawing near the close of life; but, oh consoling thought! the last words which could be distinctly heard, embraced the blessed name of him in whom she had trusted, on whom she had relied for purity of heart, and for an admittance to his blissful presence; and to whose care and love she commended herself in language most impressive—"*Jesus receive my spirit.*" With the most affectionate farewell to weeping friends around her—to her dear Mother for her kind and tender care—to her dear sisters in pathetic exhortations to prepare to meet her in the world of bliss.—"Jesus—Jesus—Amen"—"Farewell my dear sister, prepare to follow me." The dying counsel of a loving sister, expressed with the most tender solicitude, was not forgotten; but by the blessing of God had the desired effect.

Soon after passing through this trying scene, Eliza began seriously to reflect on what God had done; "He has come near to me—He has taken my beloved sister away, who was dear to me (almost) as my life—shall the separation be for ever?" These, and similar reflections, passed through her mind; and she was convinced of the vanity of trusting in any thing below for happiness, and the necessity of having an interest in the Lord Jesus Christ, to prepare her to meet God in peace. After struggling awhile with the world, and its allurements, she came to a full resolution to seek for permanent felicity in a crucified Saviour; and blessed be God, she sought not in vain; for she soon found him of whom "Moses and the Prophets did write," to be the one altogether lovely to her soul. She could now invite her friends and young companions to embrace the religion of the blessed Redeemer. Having counted the cost, she was enabled to re-

nounce the world, and devote herself to God without reserve; and from this time until her heavenly Father was pleased to take her to himself, she continued to adorn the doctrine of God our Saviour in all things. Our lot being this year on New-London circuit, we resided at Bozrah, where I had the pleasure of being much in the company of my dear departed friend; and as my husband was most of the time from home on the circuit, she was frequently with me, and was one of my most intimate friends. It was pleasing to me to have her often relate the exercises of her mind. We conversed freely on death, judgment, and eternity; and she in general had an impression that her days would soon be numbered. One evening, as we were conversing together, she paused, and after a short silence, assumed her usual cheerfulness, and observed, "I have not a doubt of my acceptance with God; but the thought of death at times gives me pain." I endeavoured, in my feeble manner, to convince her that God would give her grace sufficient for that hour—for he had promised never to leave, nor forsake those that put their trust in him; and blessed be his holy name, she found his promises abundantly fulfilled. Her health gradually declined, and it appeared evident that she was wasting with a fatal consumption; but as her strength failed, her faith in Jesus increased. I often visited her, and it appeared to me more an house of joy, than of grief. To see my young friend, calm and composed, with heaven beaming in her countenance, waiting for the summons of her Lord and master, gave a joy unspeakable. Being too feeble to meet at the usual place of worship, she often requested the people of God to meet at her father's house, that she might join with them in prayer and praise. As she had opportunity, she warned the youth to prepare for death, while she reminded them that a sick bed was a poor situation for so great a work as to prepare for eternity. From day to day she appeared resigned to the will of God. The Sabbath before her departure she observed that "death would be an hour of sweet release;" and begged for patience to wait her appointed time. In the course of the day, by her request, different portions of the Scriptures were read, which she heard with attention. Near the close of the day her mind was somewhat exercised about her state, and she desired prayer, in which she was unusually fervent; but soon the burden was taken away, and the anxiety removed; after which her faith was unshaken, and her soul continued happy in God. It now appeared that her dissolution was near, and she endeavoured to administer comfort to her mother, earnestly desiring her not to be cast down, and observed, "I feel resigned to death, I expect soon to go to a better world than this." In this calm and triumphant state of mind, she took an affectionate leave of parents and friends. She con-

necessarily be very inferior to what it was in ages when the notions of the wise concerning the local residence of the gods were precisely the same with those of the vulgar.—We may trace their powerful influence on the philosophy of PLATO, in some of his *Dialogues;* and he is deeply indebted to them for that strain of sublimity which characterizes those parts of his writings which have more particularly excited the enthusiasm of his followers.

The conclusions of modern science leave the imagination at equal liberty to shoot, in all directions through the immensity of space, suggesting, undoubtedly, to a philosophic mind, the most grand and magnificent of all conceptions; but a conception not nearly so well adapted to the pictures of poetry as the popular illusion which places heaven exactly over our heads.—Of the truth of this last remark, no other proof is necessary than the doctrine of the antipodes, which, when alluded to in a poetical description, produces an effect much less akin to the sublime than to the ludicrous.

Hence an additional source of the connexion between the ideas of sublimity and of power. The heavens are conceived to be the abode of *the Almighty:* and when we implore the protection of his omnipotent arm, or express our resignation to his irresistible decrees, by an involuntary movement, we lift our eyes *upward.**

As of all the attributes of God, omnipotence is the most impressive in its effects upon the imagination, so the sublimest of all descriptions are those which turn on the infinite power manifested in the fabric of the universe; in the magnitudes (more especially) the distances, and the velocities of the heavenly bodies; and in the innumerable systems of worlds which he has called into existence. "Let there be light and there was light," has been quoted as an instance of sublime writing by almost every critic since the time of languages; and its sublimity arises partly from the Divine brevity with which it expresses the instantaneous effect of the creative fiat, partly from the religious sentiment which it identifies with our conception of the moment when the earth was first *visited by the Day Spring from on high.* MILTON appears to have felt it in its full force from the exordium of this hymn.—

"Hail, *holy light!* offspring of Heaven first-born."

The sublime effects of rocks and of cataracts; of huge ridges of mountains; of vast and gloomy forests; of immense and im-

* The same account may be given of the origin of various other natural signs, expressive of religious adoration (palmas ad sidera tendens, &c,) and of some ceremonies which have obtained very generally over the world, particularly that of *offering up* incense.

petuous rivers: of the boundless ocean: and, in general of every thing which forces on the attention the idea of creative power, is owing in part, to the irresistible power which that idea has to raise our thoughts towards heaven.

The same very simple theory appears to me to afford a satisfactory account of the application of the word *sublimity* to eternity, to immensity, to omnipresence, to omniscence: in a word, to all the various qualities which enter into our conceptions of the Divine attributes. It is scarcely necessary to remark the marvellous accession of solemnity and of majesty, which the sacred writings must have added, all over the Christian world, to these natural combinations. If the effect of *mere elevation* be weakened in a philosophical mind, by the discoveries of modern science, all the adjuncts, physical and moral, which revelation teaches us to connect with the name of the MOST HIGH, have gained infinitely as elements of the religious sublime.

From the associations thus consecrated in scripture, a plausible explanation might be deduced of the poetical effect of almost all the qualities which Mr. Burke, and other modern critics have enumerated as constituents of the sublime; but it is gratifying to the curiosity to push the inquiry further, by shewing the deep root which the same associations have in the physical and moral nature of the human race; and the tendency which even the superstitious creeds of ancient times had to confirm their authority.

In some respects, indeed, these creeds were admirably fitted for the purposes of poetry; in none more than in the strengthening that natural association between the idea of the sublime, and of the terrible, which Mr. Burke has so ingeniously, and I think, justly, resolved into the connection between this last idea and that of power. The region from which superstition draws all her omens and anticipations of futurity, lies over our heads. It is there she observes the aspects of the planets, and the eclipses of the sun and moon; or watches the flight of birds and the shifting lights about the pole. This, too, is the region of the most awful and alarming metereological appearances.—"Vapours, and clouds, and storms;" and (what is a circumstance of peculiar consequence in this argument) of *thunder*, which has in all countries, been regarded by the multitude not only as the immediate effect of supernatural interposition, but as an expression of displeasure from above. It is accordingly from this very phenomenon (as Mr. Burke has remarked) that the word *astonishment*, which expresses the strongest emotion produced by the sublime, is borrowed.

If the former observations be just, instead of considering with Mr. Burke, terror as the ruling principle of the *religious sublime*,

it would be nearer the truth to say, that the terrible derives whatever character of sublimity belongs to it from religious associations. The application of the epithet sublime to *these*, has, I trust, been sufficiently accounted for.

Religious and Missionary Intelligence.

ACCOUNT OF THE RISE AND PROGRESS OF THE WORK OF GOD IN THE WESTERN COUNTRY.

Introductory remarks to Short Sketches of Revivals of Religion, among the Methodists in the Western Country.

(Continued from page 224.)

No. III.

THE numbers attending the Camp-meetings, at this early period (1801,) on daily visits, whilst the meetings continued, and those attending them in their encampments, were immense.—The numbers varied, according to the population of the settlements, where the meetings were held, and other circumstances, from three to twenty thousand souls! At one of these meetings (Cabbin Creek) the scene was awful beyond description! "few if any escaped without being affected; such as tried to run from it, were frequently struck on the way, or impelled by some alarming signal to return. No circumstance at this meeting appeared more striking than the great numbers that fell on the third night; and to prevent their being trodden under foot by the multitude, they were collected together, and laid out in order, on two squares of the meeting-house, till a considerable part of the floor was covered. But the great meeting at *Caneridge* exceeded all. The number that fell at this meeting was reckoned at about three thousand, among whom were several presbyterian ministers, who, according to their own confession, had hitherto possessed only a speculative knowledge of religion. Here the formal professor, the deist and the intemperate met one common lot, and confessed with equal candor that they were destitute of the true knowledge of God, and strangers to the religion of Jesus Christ." One of the most zealous and active Presbyterian ministers estimated the number collected on the ground at twenty thousand souls! At this meeting as well as at all others, wherever the work broke out, the Methodists appeared to be more active and more in their element than any other people. Indeed when it first appeared

In most of the congregations, other ministers were so alarmed, not knowing what to make of it, that they would have deserted it, and their meetings too, had they not been encouraged by the Methodists. But they soon joined and moved forward cordially in the work. Having been thus inured and prepared, this great meeting brought on a general engagement. It was necessary, that such a concourse should be scattered over a considerable extent of ground; of course there were several congregations formed, in different parts of the encampment, for preaching and other religious exercises. In consequence of so great a collection of people, it frequently happened, that several preachers would be speaking at once, to congregations as before described, generally embracing some of each denomination. Nor were they at a loss for pulpits: stumps, logs or lops of trees served as temporary stands from which to dispense the word of life! At night, the whole scene was awfully sublime. The ranges of tents, the fires, reflecting light amidst the branches of the towering trees; the candles and lamps illuminating the encampment; hundreds moving to and fro, with lights or torches, like Gideon's army; the preaching, praying, singing and shouting all heard at once, rushing from different parts of the ground, like the sound of many waters, was enough to swallow up all the powers of contemplation. Sinners falling, and shrieks and cries for mercy awakened in the mind a lively apprehension of that scene, when the awful sound will be heard, "arise ye dead and come to Judgment!"

It is by no means presumable that this vast multitude of people were all induced to attend this meeting as worshippers; but it is a fact that many who were led thither by curiosity, returned with very different feelings from those with which they went.—A gentleman and lady of some note in the gay and fashionable world, went to the meeting with mirth and jesting, highly diverting themselves at the expence (as they thought) of those poor deluded beings who were falling, and perhaps rolling in the mud and dirt, screaming and crying for mercy; led on by curiosity, and perhaps as spectators, with an expectation of returning to give an account of the wonderful sights that they had witnessed, and to laugh, ridicule and make sport of it. With such sources of gratification they were congratulating each other on their way to the meeting; and in the sequel, it was agreed, that if one should fall, the other should by no means desert; but stay and take care of the fallen one. In this sportive disposition they arrived at length at the place; but they had not been long on the ground before the lady fell! The sportive gentleman discovering the situation of his associate, paid no regard to his solemn obligation; but immediately fled with all speed: but before he had proceeded more than two hundred yards, this

high minded gallant shared the fate of his companion, and measured his whole length on the ground!! Of course, he was soon surrounded by a praying multitude!

But these meetings did not escape censure and opposition.—It is difficult indeed to controul a large collection of people, of every description; hence it is, that there might have been, and probably were, many irregularities. The enemies of these meetings who were generally prejudiced and bigoted professors, or the wicked who had no liking for them; took advantage of every circumstance, and exaggerated every unfavourable occurrence to such a degree as to give a false and dreadful colouring. The reports, and some publications, put into circulation are incredible. "What persecution ever went on," asks Mr. Asbury, "that priests had not a hand in it?" Some bigoted priests, on this occasion were quite busy. They were much worse at misrepresentation than the wicked themselves. But in them the scripture has been verified, "The measure that ye mete shall be measured to you again."

These public testimonies against the work, particularly by ministers, were means of stirring up and encouraging those who were openly wicked, to come forth, to mock, oppose, and persecute; but even such were often unable to withstand the power; and sometimes in the very act of persecuting were struck down like men in battle: and so alarming was the sight, that others on foot and on horseback would try to make their escape, and flee away, like those who are closely pursued by an army in time of war, and be overtaken by the invisible power, under which they would be struck down, and constrained to cry out in anguish, and confess their wickedness in persecuting the work of God, and warn others not to oppose it. Thus many who were openly profane, were taken in the very act of persecuting the work, and like Saul of Tarsus were made the happy subjects, and zealous promoters of it; while bigoted professors, who had encouraged them on, remained like the "*heath in the desart, that seeth not when good cometh.*"

THEOPHILUS ARMENIUS.

(To be Continued.)

A SHORT ACCOUNT OF THE REVIVAL OF RELIGION IN THE CITY OF SCHENECTADY.

To the Editors of the Methodist Magazine.

ON entering upon the duties of my charge, after the Conference of May, 1818, I found a society consisting of fifty four members, all in peace, but low in the exercise of religion. The congregation was small, and most of them appeared indifferent to the great work of salvation. Through the summer, the only

visible alteration for the better was an increasing assembly of hearers; and it was also remarked, that those who had been in the habit of leaving the house as soon as the preacher became plain and energetic in addressing them, would now sit and hear with attention, and some appearance of concern: but all prospects seemed to wither by reason of the general lukewarmness of the society; a room ten feet square was amply sufficient for any prayer-meeting that we could assemble.

Under these discouraging circumstances I cried to God day and night for help: I summoned my brethren to the help of the Lord, but with little apparent effect. But in the latter part of August, it pleased God to give me an intimation in my own soul, by his holy spirit, that he was ready to revive his work.

Things continued with but little variation till some time in December, when the spirit of faith and prayer began to revive, and new fire to enkindle among the members of society. New-years' eve, observed as a Watchnight, was a memorable season. The largest proportion of the assembly that night, tarried 'till after twelve o'clock, that I ever before saw: It was found that conviction had made its inroads among the assembly, and numbers carried home a sense of their guilt, and in distress of soul began to pray for mercy. Sabbath Jan. 3, was an auspicious day; every part of the exercise was attended with increasing measures of the divine unction; and after the evening sermon I notified a prayer-meeting to conclude the exercises of the day, and requested all who did not prefer to tarry an hour longer, to withdraw, and the remainder of the congregation to seat themselves in the lower part of the meeting-house; but although they attempted to comply, there was not room for all below. In the introduction of the prayer-meeting, I simply gave liberty for such as were in distress, and would esteem it a privilege to present themselves before the altar to be particularly prayed for, to come forward there and kneel down; and more than half a dozen volunteered immediately, and soon the house resounded with their cries. Thus the work made its first appearance, and although it progressed moderately, it was deep and genuine. On the seventeenth of that month I first let down the net for a draught, and received fourteen: repeated additions succeeded in February, March and April, till the amount received was about sixty-seven.

One peculiarity of this work was, that a large proportion of its subjects were heads of families, mostly in middle or advanced life; some who had long stood in religious profession, but had, till then, remained strangers to experimental religion; some whose lives had been notoriously irregular became subjects of renewing grace, and others had an old experience made over anew: the subjects of the work also were in general made partakers of a clear and bright witness of the spirit, and became

very bold for God. A very general conviction seemed to spread in the congregation at large, and the prospect is, that with many, this may issue in a saving change.

The most direct instrument of awakening sinners, has been the word preached: and never was I more aided in that glorious employment than in Schenectady. Plain and pointed preaching has cut through the ranks of sinners, like a two-edged sword. That system of preaching and praying recommended in your sixteenth number of the Magazine, I had well proved the efficacy of, before I read it. The subjects of awakening mostly found deliverance in times of private, social, or public prayer.

I close this in hope that a third account (see Mag. No. 15, Page 118*) may yet gratify the readers of the Methodist Magazine.

Your affectionate brother, WILLIAM THACHER.

EXTRACT OF A LETTER FROM THE REV. WM. M'KENDREE, BISHOP OF THE METHODIST EPISCOPAL CHURCH, TO THE EDITORS.

Camped in the Chocktaw Nation, April 17, 1819.

On the first day of last November, I sunk under the affliction which was pressing me down while in company with Brother Soule, in the state of Ohio.

After a sore affliction, I left the neighbourhood where I had been confined, in a very feeble state, and travelled about one hundred miles, and continued to speak occasionally; so that in much weakness I have visited New-Orleans, and partially attended to the churches through this state. For a few weeks I have gained strength considerably. It is the opinion of my physician that I should go to the north for the establishment of my health; and having a favourable opportunity, I set out, in a little waggon, from Brother Gibson's, last Monday, in company with Brothers J. Lane and B. Edge.

We have camped near companies of drunken Indians—been distressed to see their situation, and incommoded with their visits through the night; but never injured or insulted; but mercifully preserved so far through our difficult journey, and from night to night blessed with the privilege of camping peaceably in the woods; a situation very favourable for contemplation. We expect to reach the settlements in eight days from this, at our rate of travelling. I intend, if the Lord will, to attend the Ohio Conference next August. I would be with you in New-York, if I could; but here I sit, at the root of a tree, near the line between the Chocktaw and Chickasaw nations, writing to you, while Brother Lane is broiling ham and making tea for dinner. Some of our company were much alarmed last night by the sound of drunken Indians; but it proved to be

* Brother Crawford's Letter.

fear where no fear was. We rested peaceably in the woods, near an Indian hut.

This is the fourth day since I commenced writing this letter, and I have progressed as time and strength would admit. We have lain in the woods every night, except one rainy night we were taken into the cabin of a slave belonging to an Indian, and were comforted. It has been a journey of difficulties; but no serious obstruction has happened to us. The Lord is merciful and good to us. My best love to bishop Roberts, and respects to all. We expect to reach white settlements next Saturday, if the Lord permit.

Yours affectionately. WM. M'KENDREE.

CIRCULAR ADDRESS, AND CONSTITUTION OF THE MISSIONARY AND BIBLE SOCIETY, OF THE METHODIST EPISCOPAL CHURCH IN AMERICA.

CIRCULAR.

THE *Managers of the Missionary and Bible Society of the Methodist Episcopal Church in America*, beg leave to present to the several annual Conferences, and through them to the members of our Church generally, a copy of their Address and Constitution, with an earnest solicitation that efficient means may be adopted to establish societies auxiliary to this.

Having been long convinced of the necessity of some institution, by which pecuniary aid could be afforded to enable the Conferences to carry on their missionary labours on a more extended plan, the object of their desire is at length so far accomplished in the formation of this society, the real and professed object of which is, to extend the influence of divine truth, by means of those missionaries which may, from time to time, be approved and employed by the Bishops and Conferences for that purpose.

You are referred to the preceding address* for more particular information of our views, and the reasons for some of the articles of the Constitution. Any amendments which may be suggested by either of the annual Conferences, can be forwarded to the Managers, and if deemed expedient, the general Conference, agreeably to the provisions of the last article of the Constitution, can adopt them.

You are likewise presented with the draft of a Constitution deemed suitable for auxiliary Societies, leaving it to you to make such alterations as local circumstances may seem to require. This is done with a view to produce as much uniformity in the operations of the various auxilaries as circumstances will admit.

The Managers beg leave to suggest the propriety of forming one Society only, auxiliary to this, in each Conference, to be located in the most populous town or city within the bounds of the Conference, such as Philadelphia, Baltimore, Charleston, Boston, &c. &c. and that the other Societies, which may be formed within the limits of each Conference, become branches of that. This method, it is

* The address will be published in the next number.

thought, will greatly facilitate the operations of the Society, and produce greater energy in the execution of its benevolent designs, than it would to make every subordinate Society *immediately* auxiliary to the parent Society. And if the several annual Conferences unite their counsels, and recommend the subject to the people of their charge, with practical zeal and energy, it is believed that auxiliary and branch Societies may be established in every city and circuit throughout our extensive work.

According to a recent report of the "*General Wesleyan Methodist Missionary Society*," now in successful operation in England, our brethren in Europe, during the last year, have raised upwards of *eighty thousand dollars* for the support of domestic and foreign Missionaries! Through this generous pecuniary aid, they now employ *one hundred and three Missionaries*. How much, therefore, may *we* do, if efficient means are used to combine our strength!

The object contemplated by this Society, the Managers think, is of sufficient importance and utility to recommend itself to every considerate and pious mind; and therefore they need say no more, than to add their prayers, and request yours, that we may all be guided by the *wisdom that cometh from above* in all our attempts to promote *peace on earth and good will among men*.

Signed by order of the Board of Managers.

N. BANGS, *Chairman*.

New-York, April 21, 1819.

P. S. As soon as any auxiliary Society is formed, it is requested that official notice thereof be forwarded to our Corresponding Secretary, Rev. THOMAS MASON, No. 41 John-street, New-York.

CONSTITUTION.

ART. I. THIS Association shall be denominated "*The Missionary and Bible Society of the Methodist Episcopal Church in America;*" the object of which is, to enable the several annual Conferences more effectually to extend their missionary labours throughout the United States, and elsewhere;—to supply the destitute with Bibles gratuitously, and to afford a cheap supply to those who may have the means of purchasing.

ART. II. The business of this Society shall be conducted by a President, thirteen Vice-Presidents, Clerk, Recording, and a Corresponding Secretary, Treasurer, and thirty-two Managers, all of whom shall be members of the Methodist Episcopal Church. The President, first two Vice-Presidents, Clerk, Secretaries, Treasurer, and the thirty-two Managers, shall be elected by the Society annually, and each annual Conference shall have the privilege of appointing one Vice-President from its own body.

ART. III. Fifteen members at all meetings of the Board of Managers, and thirty at all meetings of the Society, shall be a quorum.

ART. IV. The Board shall have authority to make by-laws for regulating its own proceedings, fill up vacancies that may occur during the year, and shall present a statement of its transactions and funds to the Society at its annual meeting; and also lay before the general

Conference a report of its transactions for the four preceding years, and state of its funds.

ART. V. Ordained Ministers of the Methodist Episcopal Church, whether travelling or local, being members of the Society, shall be *ex-officio* members of the Board of Managers, and be entitled to vote in all meetings of the Board.

ART. VI. Auxiliary Societies, embracing the same objects, shall be supplied with Bibles and Testaments at cost, provided such societies shall agree, after supplying their own districts with Bibles, to place their surplus money at the disposal of this Society.

ART. VII. Each subscriber paying two dollars annually, shall be a member; and the payment of twenty dollars at one time, shall constitute a member for life.

ART. VIII. Each member shall be entitled, under the direction of the board of Managers, to purchase Bibles and Testaments at the Society's prices, which shall be as low as possible.

ART. IX. The annual meeting of the Society shall be held on the third Monday in April.

ART. X. The President, Vice Presidents, Clerk, Secretaries, and Treasurer, for the time being, shall be *ex-officio* members of the board of Managers.

ART. XI. At all meetings of the Society, and of the Board, the President, or in his absence, the Vice President first on the list then present, and in the absence of all the Vice Presidents, such member as shall be appointed by the meeting for that purpose, shall preside.

ART. XII. The minutes of each meeting shall be signed by the Chairman.

ART. XIII. This Constitution shall be submitted to the next general Conference, and if the objects of the Society be approved by them, they shall have authority to insert such article or articles as they may judge proper for the purpose of establishing the Society wherever the Book concern may be located; and also for the equitable and equal application of its funds for the accomplishment of the objects herein expressed, and for the purpose of depositing its funds with the agents of the Book concern, and of having their aid in printing, purchasing, and distributing Bibles and Testaments: *Provided always*, That the revenue of the Society shall never be used or appropriated otherwise than for the support of missionaries who may act under the direction of the Bishops and Conferences of the Methodist Episcopal Church, and for the printing, purchasing, and distributing Bibles and Testaments under the direction of the Managers.

ART. XIV. This Constitution being submitted and approved according to the provisions of the preceding article, shall not be altered but by the general Conference, on the recommendation of the board of Managers.

Rev. WM. M'KENDREE, President.
Rev. ENOCH GEORGE, 1st Vice President.
Rev. ROBERT R. ROBERTS, 2d ditto.
Mr. FRANCIS HALL, Clerk.
Mr. GEORGE SUCKLEY, Recording Sec'ry.
Rev. THOMAS MASON, Corresponding ditto.
Rev. JOSHUA SOULE, Treasurer.

Poetry.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

The following lines were found among the papers of the Rev. William Ormond, who died on Greensville circuit, Virginia, October 30th, 1803. Being permitted to take a copy of them at the time, I send them for insertion, if you consider them deserving a place, in the Methodist Magazine. A.

Brooklyn, June 18, 1819.

HERE AND *THERE*;

OR TIME AND ETERNITY.

Here bliss is short, imperfect, insincere;
But total, absolute, and perfect *There*.
Here time's a moment, short our happiest state,
There infinite duration is our date.
Here Satan tempts and troubles e'en the best,
There Satan's power extends not to the blest.
In a weak sinful body *Here* I dwell;
But *There* I drop this frail and sickly shell.
Here feeble faith supplies my only light,
There faith and hope are swallowed up in sight.
Here love of self my bliss doth oft destroy,
There love of God shall perfect all my joy.
Here things, as in a glass, are darkly shown,
There I shall know as clearly as I'm known.
Frail are the fairest flowers which bloom below,
There freshest palms on roots immortal grow.
Here wants and cares perplex my anxious mind,
But Spirits *There* a calm fruition find.
Here disappointments my best schemes destroy,
There, those that sow'd in tears shall reap in joy.
Here vanity is stampt on all below,
Perfection *There* on every good shall grow.
Here my fond heart is fasten'd on some friend,
Whose kindness may, whose life *must* have an end;
But *There* no failures can I ever prove;
God cannot disappoint, for God is love.
Here Christ for sinners suffer'd, groan'd and bled,
But *There* he reigns the great triumphant head;
Here mock'd and scourg'd, he wore a crown of thorns,
A crown of glory *There* his brow adorns.
Here error clouds the mind and dims the sight,
There all is knowledge, purity and light.
Here, so imperfect is this mortal state,
If blest myself, I mourn some other's fate;
At ev'ry human woe I *Here* repine,
The joy of ev'ry saint shall *There* be mine.
Here, if I lean, the world shall pierce my heart,
But *There* that broken reed and I shall part.
Here on no promis'd good can I depend,
But *There* the '*Rock of Ages*' is my friend.
Here if some sudden joy delight inspire,
The dread to loose it damps the rising fire;
But *There*, whatever good the soul employ
The thought that 'tis eternal crowns the joy.

THE FOURTH OF JULY.

A HYMN.

ALMIGHTY Sovereign deign to hear
The fault'ring songs thy people bring;
In crowds we to thy courts repair
And hail thee for our only King.

Responsive to the heav'nly choirs,
Who chant thy praise in realms above,
We strike on earth our humble lyres
And laud the God of truth and love.

To thee submissively we bow,
Confess thee Lord and God of all;
Thy subjects in thy realms below,
Humbly before thy footstool fall.

A nation free at thy command,
We in thy earthly courts appear,
To plead protection from thy hand,
And obsecrate paternal care.

The people thou delight'st to bless,
May they thy stedfast goodness prove;
'Stablish us firm in righteousness,
And fit us for thy courts above.

Giv'n to our sires, that precious boon,
Freedom, a spark of heav'nly birth;
Let its heart-cheering rays illume
The farthest regions of the earth.

The Independence of our land,—
For this a nation's songs we raise;
Our sons shall fill the patriot band,
And emulate their fathers' lays.

To our eternal Father, God,
Be all the praise and glory given,
By all who march the heavenly road,
And all our friends enthron'd in heaven.

A. Z.

On the morning of the bombardment of Fort M'Henry, near Baltimore, five or six ladies fled from the city together, in the direction of Perry-Hall, and found a home in the hospitable mansion of Mrs. G—. The next morning the following lines were found on her dressing-glass, inscribed "To the benevolent Mistress of Perry-Hall." A.

Brooklyn, June 18. 1819.

Refresh'd by sleep, and cheerful with the glow
Of hope just dawning o'er the night of woe,
Sooth'd by my morning offering to that power,
Whose mercy blest me in affliction's hour,
And led me where the animating smile
Of lovely peace yet lingers for a while:
Charm'd by the constant piety of one,
Who rests her hope of peace on God alone,
Who moves to serve, who lives to glorify,
And acts as ever conscious that his eye
Surveys her heart, and notes the gentle care
That gives the orphan bread, and dries the widow's tear.
My bosom feels affection's sudden swell;
O if the heart could speak, the heart would tell,
My sense of almost angel tenderness
That gave the *stranger* prayer, and food, and rest.
Yet long as memory's sacred power shall last,
To lend the mind a picture of the past,
Thy gentle kindness in her dreams shall come,
All softening like the thoughts of long-lost home,
When thou hast clos'd on earth a tearless eye,
And join'd the sisterhood of saints on high.

L.